A

SERMON

Preached at

NEW-CASTLE upon *TINE*

ON

The Fast-Day,

By *THO. KNAGGS*, A. M.

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SERMON

Preached in

Alhallows Church

IN

NEW-CASTLE upon *TINE*,

The 19*th*. day of *June*, 1689.

BEING THE

FAST-DAY.

By *THO. KNAGGS*, A. M.
And Preacher in the Afternoon to that Congregation.

LONDON,
Printed for *Richard Randell* and *Peter Maplisden*,
Bookſellers in *New-Caſtle* upon *Tine*, 1689.

To his Much-eſteemed Friends the Pariſhioners of *Alhallows* in *New-Caſtle* upon *Tine*.

Gentlemen,

IT *was no Ambition of being in Print, but in Defence of my ſelf, I ſent this* Sermon *to the Preſs. A few hot, inconſiderable Men among us were very angry after I Preach'd it. I do not ſee any cauſe I have given Them why They ſhould rail, or think the worſe of me for it. But let Them ſay what they pleaſe, I lament their Malice, and pity their Ignorance: And ſeeing wiſer Men than They were highly ſatisfy'd with the* Sermon, *Their peeviſh Reflections ſhall never trouble me.*

Gentlemen, *You all know what an huge Number of People were my* Audi-

tors, *and how ſolemnly the* Faſt *was kept: And I think I may modeſtly ſay it, I preach'd to above a Thouſand Perſons; All which (except a few angry Men) went home my* Friends; *and many of them ſince have given me* Thanks, *and were very earneſt with me to have the* Sermon *Printed. I have Anſwer'd their deſire, heartily wiſhing* This Sermon *may do that good I deſign'd it ſhould. That God would bleſs you and yours, and preſerve the Church of* England *as by Law Eſtabliſh'd, is the daily prayer of,*

Gentlemen,

Your humble Servant,

Tho. Knaggs.

A SERMON

Preached in

ALHALLOWS Church in *NEW-CASTLE* upon *TINE*,
The 19*th.* day of *June*, 1689.

BEING

The Fast-Day.

2 Cor. xiij. 11.

—*Be of one Mind, live in Peace.*—

THE Occaſion of our Meeting this Day, as we are told by Authority, is to implore the Bleſſing of Almighty God upon King *William* and Queen *Mary*'s Forces by Sea and Land, and Succeſs in

in the War now declared againſt the *French* King.

The buſineſs of this Day is to Faſt and Pray; to look up to Heaven, from whence cometh our Help; and to call upon God for Aid and Aſſiſtance, that he would ſave and deliver us from the Hands of all our Popiſh Enemies; that he would defeat all their wicked Conſultations againſt us, and bleſs us with Victory and Succeſs in our undertaking, for the Defence of our Religion, our Laws and Liberties.

And, indeed, when we conſider how lately all theſe were trampled upon, in what danger they were of being over-turned; and how a Superſtitious way of Worſhip, and an Arbitrary kind of Government were even at our doors, and ripe for entring in; we have all the reaſon in the world to make our Acknowledgments of God's wonderful and merciful Deliverance; and to cry out with the Prophet *Daniel*, *To thee, O Lord God, belong Mercies, though we have rebelled againſt thee.*

Should

Should I go about to reckon up God's wonderful Deliverances towards our Church and Nation ſince the Reformation, I might ſpend my whole time upon that ſubject; for certainly never any People have had ſuch Deliverances as we from time to time have had. In the Reign of Queen *Elizabeth* how did our reſtleſs Enemies of the Romiſh Church incontinently purſue us, that they might either utterly ruinate, or at leaſt ſubdue us to their former Tyranny and Slavery. The whole Jeſuitical Order aſſembled together, and took counſel againſt her and the Religion ſhe profeſs'd; but God was known in her Palaces as a ſure Refuge, by whoſe mighty Protection and Providence ſhe and it was moſt wonderfully preſerved.

That Gracious Queen at length dying in a good old Age, King *James* the Firſt was advanced to the Throne, whoſe Royal Head had not long wore the Engliſh Crown, till his and our Enemies did conſult with Hell for the deviſing ſome notable project to introduce Popery amongſt us. The Fifth of *November* loudly tells you what their Conſpiracy was, which to the utter ſubver-

ſion of that Proteſtant King, with the Nobility, Clergy, and Commons of this Realm aſſembled in Parliament, had then ſeen the light, had not God diſcovered the ſnares of Death that were laid for us, and wonderfully delivered us from the ſame. The Cockatrice-Egg was well nigh hatched; the Babyloniſh Infant was even come to the Birth; and there wanted but the laſt Period to have brought their horrible and wicked Enterprize to perfection! But, ſee how our merciful God did then look down from Heaven upon us, and ſnatched us even as a Brand out of their fire! See, how the Lord was on our ſide! See, how his Providence delivered us!

For when by Popiſh Treachery our Sovereign Lord the King, the Queen, the Nobility, Clergy and Commons were appointed as Sheep to the ſlaughter, and were to be blown up into the Air by Gun-powder; God would not deliver them over as a prey into their Enemy's teeth, but diſcovered the damnable Plot, and preſerved the King and the Three Eſtates of the Realm aſſembled in Parliament from Death and Deſtruction.

And

And I am ſure that Man muſt be ſtrangely blind that will not ſee how the ſame Merciful God has lately delivered us from the hands of thoſe cruel Men, who profeſs the ſame Religion, and carry on the ſame Deſigns againſt us.

Heaven has done that for us, that we could never do for our ſelves; and when the Popiſh Party thought themſelves able to do their work, on a ſudden their Wiſdom was infatuated, their Deſigns were bl. ſted, their Pride was abated, their Malice aſſwaged, and their Devices confounded, that we might even *ſee the Salvation of our God, and tell of his loving-kindneſs from Generation to Generation.*

Now to engage this Merciful God ſtill to be on our ſide, this Day is appointed more particularly to proſtrate our ſelves before Him, and humbly to beſeech Him that He would go forth with our Fleets and Armies; that He would cut off all ſuch workers of Iniquity as turn Religion into Rebellion, and Faith into Faction; that they may never prevail againſt us, or bring us under the Yoke of Popery and Slavery, but that He

would preſerve us in his true Religion, and protect us in the ſame to the Peace and Proſperity of theſe Kingdoms. 'Tis moſt certain the beſt way, under God's favour, to conquer and overcome ſuch as are in Arms againſt us, for Proteſtants to unite, to *be all of one Mind*, and *live in Peace* together. And for this cauſe I choſe this Apoſtolical Admonition for the words of my Text, and from them to raiſe my Diſcourſe; that you who hear me this Day, and who own and profeſs the Proteſtant Religion, ſeriouſly conſidering the great Dangers we are in by our Unhappy Diviſions, we may henceforth *be all of one Mind*, *live in Peace*, and combine our ſtrength againſt the Popiſh party, who is our implacable and reſtleſs Adverſary.

Now that we may be all of one Heart and one Soul, it will be of ſingular uſe to us to conſider the force of theſe following Arguments.

1. We Proteſtants all believe in the ſame God; we all own one and the ſame Redeemer; we are all united in our Minds in the belief of the ſame Holy Ghoſt the Sanctifier;

Sanctifier ; we have all one Goſpel, the ſame Scriptures, and expect Salvation no other way, but through the Merits of *Chriſt Jeſus* our only Mediator and Advocate. We are all agreed in the Fundamentals of Religion, and we are *all of one Mind*, as to points of Faith. Now ſeeing we agree in Spirituals, let us not differ in Temporals; but join againſt the Common Enemy, and ſtrive together for the Faith of the Goſpel, and the Safety of our own Intereſts. As we are Proteſtants, let us all Unite; let us *all be of one Mind*, having compaſſion one of another; and endeavour by our Love and Charity, and by Unanimity amongſt our ſelves, to promote the good and welfare of the Proteſtant Religion. Nothing is more delightful unto God, who is a God of Peace, than for Brethren to live together in Unity; and nothing, I am ſure, can ſo much conduce to the preſervation of the Proteſtant Religion at this Day, as a Brotherly Affection of one Proteſtant towards another. We are ſo charitable one towards another, as that through the Mercy of God we all hope to be ſaved; and ſince we all pray that we

may

may be united in the ſame Society in Heaven, why therefore ſhould we differ on Earth, and be divided in our Affections, and by ſuch a Diviſion give our Adverſaries an advantage againſt us? In Heaven there is no Feuds and Contentions; the happy Inhabitants of that Kingdom are all of one Mind, and live peaceably together; there are no quarrels and janglings in thoſe pure and Celeſtial Manſions: And ſeeing there is no diſcord there, let there be as little as may be here, eſpecially amongſt Proteſtants, that ſo we may enjoy the comfortable fruits of our Unity, of our Peace, and of our Concord. 'Tis our Saviour's Aſſertion, *A Kingdom divided againſt it ſelf cannot ſtand:* And if Proteſtants be divided one againſt another, we may eaſily imagine that ſuch an unhappy Diviſion is a great weakner of the Proteſtant Intereſt, eſpecially at this juncture, when both *French* and *Iriſh* Papiſts are ſhaking hands and combining together to devour us. The ſtrength and intereſt of the Proteſtant Cauſe, at this day, lies in the Unity of Proteſtants; and I pray what is it, next under God, but an entire Union, and

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an hearty Agreement in the Inhabitants of *London-Derry*, which is the great Inſtrument which has made them ſo long hold their ground, and keep poſſeſſion of that Town, and what Riches and other Goods they have in it. If we divide among our ſelves, we take the direct courſe to be ruined; we run upon our own Deſtruction, and give our Enemies ſuch an advantage againſt us, as they have all along deſired, and been many years contriving. The Proteſtant Religion is the great Object of Popiſh Rage and Envy; and could they once down with this, we ſhould then find, to our ſad experience, they would ſoon ſing their *Te Deums*, and would triumph in the ruine of us and our Religion. And therefore by all that is dear to us, let us *be of one Mind*, and *live in Peace*; that ſo we may be able to repel the force of our *French* and *Iriſh* Enemies; and make them know, That a Proteſtant Kingdom will never ſuffer the Proteſtant Religion to be rooted and baniſhed out of *England*, wherein its Glory, Truth, and Purity is profeſs'd.

'Tis ſaid of King *Cyrus*, as one words it, who having a Deſign upon *Babylon*, but finding

ing the River *Euphrates* in his way; the Current whereof was ſo ſtrong, that it put an end to his March, and obſtructed his Paſſage; whereupon the King in his wrath ſet his whole Army to work upon it, who divided it into an hundred and fourſcore Channels, and laid it dry; ſo that the Enemy at eaſe went in and won the City, which before was invincible. So if we Proteſtants cut our main Current, by dividing our ſelves into divers Opinions, and ſet up for different Intereſts, we give our *French* and *Iriſh* Adverſaries an opportunity of paſſing over to us, to our certain and unavoidable overthrow: And then what might we expect from the hands of *French* and *Iriſh*, whoſe tender Mercies would be cruel? I am ſure it greatly concerns all thoſe who call themſelves Proteſtants to look about them; to look up to Heaven; to hold all hands up in Prayer; and to cry out with one mouth, *Lord ſave us from a* French *Dragooner*, *and an* Iriſh *Teague.*

If Proteſtants at this day would join their Prayers and Hands together, with the help of God they need not fear but to make their Enemies

Enemies tremble before them. God is a God hearing Prayer; in Him alone let us fix the Anchor of our Hope. He has been our Deliverer; and we may have very good hopes He will deliver us ſtill; and employ his Providence for our Help and Victory over thoſe who would ſubdue us, and bring us under the cruel bondage of Popery and Slavery.

But ſeeing our Diſſenting Proteſtants are not preſent to hear me, I wiſh thoſe of the Church of *England* would no longer ſpeak but with one Tongue, That they would *all be of one Mind*; and that every Member of it would practice thoſe things which would moſt conduce to the peace and welfare, and to the good and proſperity of our Church and Kingdom. The Miſchiefs which ariſe from Men of the ſame Communion being at variance among themſelves, are very dangerous; for being diſunited in Mind and Judgment, they will be oppoſing and contradicting one another, to the bringing in Diſcord and Bitterneſs, Wrath and Anger, Detraction and Confuſion among themſelves. Beſides, their Enemies take an Advantage by their being divided; and we may be ſure they will not be

wanting to run it as high as they can, and to *make Hay while the Sun ſhines*. God knows I ſpeak this without any Reflection; my ſincere Love for the Church of *England*, as by Law eſtab'iſhed; and my entire Hatred againſt Popery puts me upon wiſhing, without reflecting upon any perſon. O that all Church-of-*England*-Men, at this juncture, would *be of one Mind!* what Comfort, what Peace, and what Security to the Church of *England*'s Intereſt would this be?

I ſhall not here take upon me to ſatisfie ſome Mens ſcruples; I hope a little time, and a little more conſideration will; only I ſhall tell you my own ſence about the preſent Affairs; which is this: I ſtedfaſtly believe, and in my Conſcience am perſwaded, That what the Repreſentatives of the Nation have done, no private perſon ought to oppoſe; but that it is his Duty to be ſilent, either by complying with the preſent Government, or elſe living ſo as he give no diſturbance in it. Diviſions, Wranglings and Contentions eat out the very Heart of Religion: Theſe, like a Worm at the Root of a Tree, will keep it from thriving; and therefore our Reformed

Church

Church at this time calls loudly upon all its Members to *be of one Mind*, to unite, and that there be no Diviſions amongſt us.

One great means of propagating the Chriſtian Religion, was the Union and good Agreement of all Chriſt's Followers; And therefore we find Him earneſtly praying in the 17th Chapter of St. *John*'s Goſpel, That *they all might be one, and that they alſo might be perfect in one.* His Heart and Deſire was ſo full of this, and ſo ſet upon it, that he mentions it no leſs than four times in the ſame Prayer, as you find it at the 11, 21, 22, and 23 Verſes of the forecited Chapter. Now if Chriſt's Heart was ſo much ſet upon the Unity and Agreement of his Followers, we muſt needs conclude, They are *Men according to his own heart, that deſign and endeavour after the things that make for Peace.* What the meaning of theſe words are; *Divide them in Jacob, and ſcatter them in Iſrael*, I leave you to judge; wiſhing you always to remember that ſaying of the bleſſed Jeſus, *A Nation divided againſt it ſelf, is brought to deſolation*; and I am ſure a Church divided againſt it ſelf runs the ſame risk, and is in danger of a dreadful Downfal.

In that Form of Prayer which we uſe this Day, there is one excellent Prayer, *That God would give us Grace ſeriouſly to lay to heart the great Dangers we are in by our unhappy Diviſions, and the great Obligations which lie upon us to Godly Union and Concord; That as there is but one Body, and one Spirit, and one Hope of our Calling; one Lord, one Faith, one Baptiſm, one God and Father of us all; ſo we may henceforth be all of one Heart, and of one Soul, united in one holy Bond of Truth and Peace, of Faith and Charity, and may with one Mind and one Mouth glorifie the Lord.* That Prayer you'll hear read after Sermon, after the Prayer for *the whole State of Chriſt's Church Militant here on Earth*; and therefore let me beſeech you to join fervently with the Miniſter in it; to be earneſt with God, and with a Reverend Regard to addreſs your ſelves to Him, that by the Power of His Holy Spirit, He would diſpoſe all our Hearts to ſuch meekneſs of Wiſdom, lowlineſs of Mind, and ſuch Honour and Reverence of thoſe He hath ſet over us, as becomes the Sons of Peace, that ſo the God of Peace may be with us.

2*dly*, Becauſe to perſwade Men at this juncture to *be of one Mind*, and to *live in Peace*, is that which I principally deſign in this Sermon, I ſhall enlarge my Diſcourſe the more about it: And the firſt Direction I ſhall lay down, in order to make us all *of one Mind*, is to be cloathed with Humility. Where lowlineſs of Mind and Humility bear ſway, ſuch perſons will eſteem others better than themſelves, and will have a better opinion of the Wiſdom of their Superiors, than of their own. *Let nothing*, ſaith St. *Paul*, *be done through ſtrife, or vain-glory; but in lowlineſs of mind let each eſteem others better than themſelves: Look not every man on his own things, but every man alſo on the things of others*, Phil. 2. 3, 4. I am not for an implicit Faith, and am as far from pinning it upon another Man's ſleeve, as any perſon whatſoever; yet I am apt to think that the great Men, who are at the Helm, may be wiſer than ſome others; and know better what is for the publick good, and what is fit and convenient, than others can poſſibly do. A modeſt and humble Man will not truſt too much to his own Judgment, but will give his Governors, and ſuch as are

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in Authority over him, leave to underſtand things better than himſelf. Whether the Wiſdom of the Nation ſhou'd truckle to private Capacities, or private Capacities ſhould comply with the Wiſdom of the Nation, I leave you to judge. Humility and lowlineſs of Mind will teach us, that the former ought to take place, and not the latter; and it may be very well expected, that Men of leſſer Abilities, and in lower Stations, ſhould yield to the determinations of ſuch as have better Parts, and move in a higher Sphere than they do. 'Tis no diminution, no leſſening of any Man's judgment to give way to his Superiors, and modeſtly to acquieſce in what they do, eſpecially when what they do is done upon mature deliberation for the publick good. A Captain is never the worſer Man for thinking that the Chief General of the Army underſtand better how to manage a Battel than he doth; neither is it any Argument of any Man's weakneſs to truſt to the Judgment and Diſcretion of ſuch as he ought to eſteem wiſer than himſelf. And therefore that we may be *all of one Mind*, and *live in Peace*; let us be cloathed with Humility, and put on lowlineſs

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of Mind; and in a dutiful Subjection to our betters, make not our ſelves the Standard of Wiſdom, and affect things above our reach; but confeſs rather our own Ignorance, than ſuſpect them to be in the wrong.

2. As the firſt Direction I lay down in order to make us *all of one Mind*, is to be cloathed with Humility; ſo my ſecond Direction, in order to obtain the ſame thing, is this; *viz.* To lay aſide *Pride and Vain-glory*. Pride many times puts a Man upon over-valuing himſelf, and under-valuing another. A proud and an ambitious Man would be thought ſome body, and appear great, and make a figure in the World; and therefore he ſets up for a Politician, and expects that his Underſtanding, and his Judgment ſhould be had in great vogue and reputation; and that other Men's Sentiments ſhould bow to his Reaſonings. And hence it often ariſeth, That a Vain-glorious Man out of a paſſionate deſire to carry on the Reputation of his own Underſtanding, Wiſdom, and Judgment; for the which he hath ſo high an Eſteem, that he ſlightly conſiders, and ſuperficially weighs the Sayings of ſuch as oppoſe him: He abounds in

in his own ſence, and therefore will contend, let his Cauſe be never ſo bad. This is commonly the way of ambitious, proud, and vainglorious Men. They entertain a fond opinion of their own great Wiſdom and Underſtanding; are confident and poſitive they underſtand great matters, and deſpiſe and condemn all others that are not juſt of their Mind and Judgment, and exactly jump with them in the ſame exceſs of Self-conceit and Preſumption. Hence it often happens, that proud Men take too much upon them, and ſpeak evil of thoſe things they know not; and raſhly judge of the Conſtitution of Government, cenſure the Proceedings of their Governors, and arraign their Actions at the Bar of their own private fancies. Pride is uſually the principal root of Contention: Wiſe King *Solomon*, in the 13th. of *Proverbs*, at the 10th. Verſe, tells us as much: and St. *James* ſays, *Whence come wars and fightings among you? Come they not hence*, ſays he, *even from your luſts?* And here give me leave to ſpeak my mind plainly: I verily am perſwaded, that a proud and an ambitious Man, who is of a petted and waſpiſh Temper, of a moroſe and peeviſh Diſpoſition, and

and who ſets too high a value on his own private Judgment: I ſay, I verily am perſwaded that ſuch a Man is not to be conſulted in things doubtful, becauſe every little oppoſition is apt to provoke his Paſſion, and in that Paſſion he is apt to loſe his Reaſon; and when his Reaſon is gone, his Opinion is not worth a ruſh. *He that is ſlow to wrath, is of great underſtanding: but he that is haſty of ſpirit, exalteth folly*, ſays *Solomon*, *Prov.* 14. 29. And in the 29th. Chapter of the ſame Book, at the 22d. Verſe, he tells us, That *an angry Man ſtirreth up ſtrife, and a furious Man abounds in tranſgreſſion:* And at the 24th. Verſe, he gives this Caution, *Make no Friendſhip with an angry Man, and with a furious Man thou ſhalt not go, leſt thou learn his ways, and get a ſnare to thy Soul.* 'Tis certainly true, that the moſt powerful charm to eſtabliſh Peace, and the moſt effectual means of ſetling Truth amongſt us, is to lay aſide all Pride and Vain-glory, and not to think better of our ſelves than we ought to do; but in an humble and low Eſteem of our ſelves, yield and condeſcend to the Judgment of others who are of greater worth, and ſee more than we do. *When pride cometh, then cometh ſhame: but with the lowly is wiſdom*,

ſays *Solomon*, *Prov.* 11. 2. Real Wiſdom is moſt commonly to be found in the humble and lowly Man; he takes other Mens judgments along with his own; examines things to the bottom, and does not with a ſupercilious diſdain deny Men to ſpeak in their turn, but argues the matter ſoberly, without ſnarling or flying into Paſſion. The humble and lowly Man is far from being wiſe in his own conceit; he does not admire himſelf, or preſume ſo much upon his own Wiſdom, as to think himſelf wiſe enough to ſet a pattern, and give Law to all round about him. No, the lowly Man is diffident of his own Apprehenſions; and therefore he calls in the Judgment of his Superiors, the better to inſtruct and direct him; and is willing to be ruled and governed by others who have more wiſdom and underſtanding than himſelf. As there is nothing more odious to God; nothing which his Soul ſo much hates; and nothing he ſo much abhors, as Pride, Ambition, and Vainglory; ſo, on the contrary, there is nothing more acceptable to Him than Humility, Meekneſs and Lowlineſs of Mind. God reſiſteth the Proud, but he gives Grace to the Humble. And as Humility procures God's Grace unto

us; ſo it is the beſt way to procure Peace unto us alſo; Peace with God, and Peace with Men: Nay, it is the moſt likely method we can take to come to the right knowledge of thoſe things which make for our Peace. For certainly, if we expect Peace and Quietneſs; if we would be happy at Home, and ſtrong Abroad; if we would avoid Anarchy and Confuſion; and if we would contend againſt ſhedding of Blood, and involving the Kingdom in Wars and Tumults, the moſt effectual means we can take is to acquieſce in the Judgment of our Superiors; to take things as they have ſetled them, and not to preſume that the Foot is wiſer than the Head. 'Tis a prepoſterous thing for us to counſel our Counſellors, or to go about to teach our Senators wiſdom. Publick affairs belong to publick perſons; be not a buſie-body in other Mens matters; let every Man content himſelf with his own buſineſs; and leave thoſe to ſettle the Affairs of the Nation, whom the Nation ſent up to ſettle Them. The Repreſentatives in Parliament did not drop out of the Clouds; neither did they meet together no body knows how; but were fairly, with the conſent of the People, ſent up to

conſult what was beſt to be done in a time of Exigency; and unleſs the People make uſe of them only as Noſes of Wax, they ought to reſt ſatisfied in their Determinations, ſeeing what they did was the Act and Deed of the whole Nation.

Whoſo is wiſe, will conſider this; and they that do not, but are diſcontented at the preſent juncture of Affairs, and murmur and repine in Corners, and ſlily inſinuate things are not well done; I cannot ſee how they can eſcape the character of Men promoting Mutiny and Diſorder, and endeavouring to bring in utter Confuſion amongſt us.

Wherefore let Men lay aſide all Pride and Vain-glory; let them not be wiſe in their own Eyes, and prudent in their own Sight; but let them hear what other Men can ſay as well as themſelves, and not puff themſelves up with vain Imaginations, That they have more Brains than their Neighbours, or more Wiſdom than their Superiors.

3*dly*, My third Direction, in order to make us *all of one Mind*, and to *live in Peace*, is to put on Charity. We find St. *Paul*, 1 *Cor.* 13. 4, 5, 6, 7. giving this deſcription of it:

Charity

Charity ſuffereth long, and is kind; *Charity envieth not*; *Charity vaunteth not it ſelf*, *is not puffed up*, *Does not behave it ſelf unſeemly*, *ſeeketh not her own*, *is not eaſily provoked*, *thinketh no evil*, *Rejoiceth not in iniquity*, *but rejoiceth in the truth*: *Beareth all things*, *believeth all things*, *hopeth all things*, and *endureth all things*. Now all theſe Properties of Charity do naturally tend to promote Peace and good Agreement among Men. And,

Firſt, *Charity ſuffereth long*; that is, is not revengeful.

Secondly, *Charity is kind*; that is, is gentle and courteous, tender and compaſſionate.

Thirdly, *Charity envieth not*; that is, does not fret, mutter, and repine.

Fourthly, *Charity vaunteth not it ſelf, and is not puffed up*; that is, it diſpoſeth a Man to be humble and modeſt, and keeps Men from being proud and inſolent.

Fifthly, *Charity does not behave it ſelf unſeemly*; that is, does not ſpeak rudely of any Man; and where there is difference of Judgment, permits not a Man to beſpatter his Adverſary, and to rail againſt him.

Sixthly, *Charity ſeeketh not her own*; that is, cares for others beſides our ſelves, and is always ready to do good. Se-

Seventhly, *Charity is not eaſily provoked*; that is, imputes and reckons all for good, but none of the evil that is done by any.

Eighthly, *Charity thinketh no evil*; that is, does not ſurmiſe Evil, or interpret things to the worſt Sence, but puts the beſt and faireſt Conſtructions upon the Actions of Men. I might go through with the other Properties of Charity, as they are deſcribed by St. *Paul*, and ſhew how they all conduce to make Men *of one Mind*; for in whom theſe Properties dwell, they will qualifie them for Peace and Amity, Love and Concord. Let all things then be done with Charity, let us believe the beſt and hope the beſt. I would not have Men halt between two Opinions; if the Lord be God, then follow him; but if *Baal*, then follow him.

I am ſure the faireſt way is for Men to declare who they are for, and whoſe Intereſt they carry on. I, for my part, am neither afraid nor aſhamed to declare, That I believe 'tis my duty to comply with the preſent Government both in Praying for, and in Swearing Allegiance to King *William* and Queen *Mary*; and if other Men are not of my judgment, I beg they will deal as fairly with me, as I ſhall with them, not to think the worſe

of

of me for doing that which in my Conſcience I am perſwaded I may lawfully do; as I ſhall not think the worſe of them for not doing that which they in their Conſciences cannot lawfully do. I have now done with the Arguments I propos'd to perſwade us all to *be of one Mind*, and to *live in Peace*; I come now to apply what has been ſaid.

We Proteſtants have lately had a great and wonderful Deliverance; our pure and holy Religion was in danger of receiving a total Downfal; our Laws and Liberties were trampled upon, and in a manner taken from us; and by the Advice of a Popiſh Counſel, the Liberties and Properties of *England* were invaded; and they were hurryiug us to Slavery as Hereticks, and perſons that ought to be made ſubject to the Romiſh Yoke. Let us then from the bottom of our hearts, tell forth the Deliverance of the Lord. This Kingdom was dead; but, praiſed be the Lord, it is alive again: What therefore ſhall we render unto the Lord for theſe and all his Mercies to us? Now to ſhew you the way how we may not forfeit God's Mercy, nor turn his Juſtice againſt us, theſe following Conſiderations will help us.

1. The

1. The design of God's Deliverance and Mercy to us, is to lead us to Repentance. And indeed this is the only thing the Nation wants. We have all sinned, and done wickedly; we have had Deliverance upon Deliverance, and Mercy upon Mercy shewed to us; and yet so incorrigible and insensible have we been of the Almighty's favours, that we have made our selves even ripe for Judgment and Destruction. What can we expect should follow so general a Prophaneness, as is now in the Land, but a general Destruction? God hath tried all ways and means with us; he has seen our Iniquities, and our Sins have come up before him, and in mercy to us he has spared us, in hopes that we would be wise and become new men; but if our Impieties break out a-fresh, and we will not know the things that belong to our Peace; What can we look for, but that God will withdraw his mercy from us, and leave us as a prey to be devoured by our Enemies? Enemies that will have no mercy upon us; Enemies that are now up in Arms against us: And Enemies which even think the time long till they dip their Fingers in our Blood. Alas! God is daily provoked, and the dishonour done to him

him is not laid to heart. Manifold have been his Preſervations, and innumerable are our Provocations. Who can tell what will be next? Whether God will throw us off, remove the Candleſtick of his Goſpel from us, and give us up to the Rage of *French* and *Iriſh* Papiſts, or he will be our God, fight our Battels, and bleſs us with Victory and Succeſs? Come, let us lift up our Eyes to Heaven, and with penitential Tears waſh away our Sins; and then we may hope, that God will be on our ſide. Let us repent of the Evil that we have done, and that will move God to turn away any Evil he intends againſt us. Call to your remembrance *Ahab*'s humbling himſelf, 1 *Kings* 21. 27. who though he was a Man who did ſell himſelf to work wickedneſs; yet upon his Repentance, upon his Faſting, and walking ſoftly, God put a ſtop to the Judgment he intended to have brought upon him, and made the Judgment walk ſoftly too, and would not ſend it till the next generation after him. And thus may we procure Victory over our Enemies, and obtain Peace for our days, if we humble our ſelves and repent, and cry out with the *Ninevites*, *We beſeech thee, O Lord! we beſeech thee deliver us not up into the*

hands of our cruel and inraged Adverſaries. God will not be wanting to us at this time, or to our cauſe, if we by Repentance ſeek to him for aid and aſſiſtance. The Malice of our Enemies is at this time extraordinary great, and they are carrying on extraordinary Works againſt us; what remains for us, but that all our Hands be lifted up in Prayer; and that we mightily cry unto God, that he would blaſt their Deſigns, and turn their Counſels into folly. A certain Writer, who us'd to go along with *Charles* the fifth, and accompany him in his Wars, gives this account of him, That he was wont to fight his Battels over upon his Knees before he came actually to engage with his Enemy. The firſt thing he did was by his Prayers to make God his friend, to prevail with him to be on his ſide, and readily acknowledg'd that many of his Victories were owing to his Devotions. We are here met this day in all humility to fight our battels upon our Knees alſo. Let us be importunate with God, that he would aſſiſt us in our quarrels; beſeech him that he would ſtand by us, and that we may have the better of our Enemies when we go to battel againſt them. Who knows but our Prayers may be as prevalent for Victory as our Souldiers Hands; and

that

that God may hear us calling upon him, and for the ſake of our cry may give them Victory and Succeſs. *Call upon me*, ſays God, *in the day of trouble, and I will deliver thee.* And as the way not to forfeit God's Mercy, to keep his Juſtice from breaking in upon us, and to give us Victory over our Enemies, is to enter upon a ſpeedy Repentance: So the other thing which I ſhall offer to your Conſideration, in order that we may be Conquerors, is this, That we ſtudy the things that make for Peace amongſt our ſelves. Alaſs! what good will our Victory over our Enemies do us, if we fall out among our ſelves. If we expect, or wiſh that God ſhould give Peace in our days, we muſt *be of one Mind.* A Nation fermented with Diſcontents, is in great danger; and when ſhe has Enemies within her ſelf, thoſe without will take the advantage of it in the ruine and deſtruction of us all. If therefore we have any eſteem for our Country, any kindneſs for our ſelves, Relations or Friends; If we have any Zeal for our Religion, any Charity for the Publick good; or, laſtly, any Prudence to apprehend how much the well-being of all theſe depend upon our being *of one Mind*, and *living in Peace* together; we ſhall be ready to practiſe all thoſe Vertues which conduce to Unity and Concord,

and conſequently to the Intereſt of our Kingdom. May a merciful God, who has hitherto preſerv'd us upon our penitent and devout Applications preſerve us ſtill. May he pitifully behold our Dangers, and mercifully forgive our provoking Sins. May he favourably with Mercy hear thoſe our Prayers which are offer'd up to Him this day in all our Engliſh Churches and Congregations. And whilſt our Enemies the *French*, *Iriſh*, and *Engliſh* Papiſts pray to Saints and Angels for Victory over us; we, O holy Jeſus! direct our Prayers only to thee, who only heareſt Prayer, and can help us. *Save us, O Lord, for thy Name's ſake; for thee, and thee alone we humbly adore. Bleſſed Saviour! evermore defend thy true Church; and let the ſenſe of common Danger unite us all as one Man into one common Intereſt. O Lord! by a total Defeat convince all our Popiſh Enemies of the Vanity of all their wicked Deſigns and ungodly Contrivances againſt us. O holy Jeſus! grant we beſeech thee theſe our Requeſts. O Lord hear! O Lord hearken and do! And for thy dear Son's ſake, grant that our Religion, and our Laws may be ſecur'd to us, and to our Poſterity after us, to many and many Generations.* And let all the People that love King *William* and Queen *Mary* ſay, *Amen, Amen.*

FINIS.

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